TAHRIK-I-JADID

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Editor : **Nur-ud-Din Muneer**

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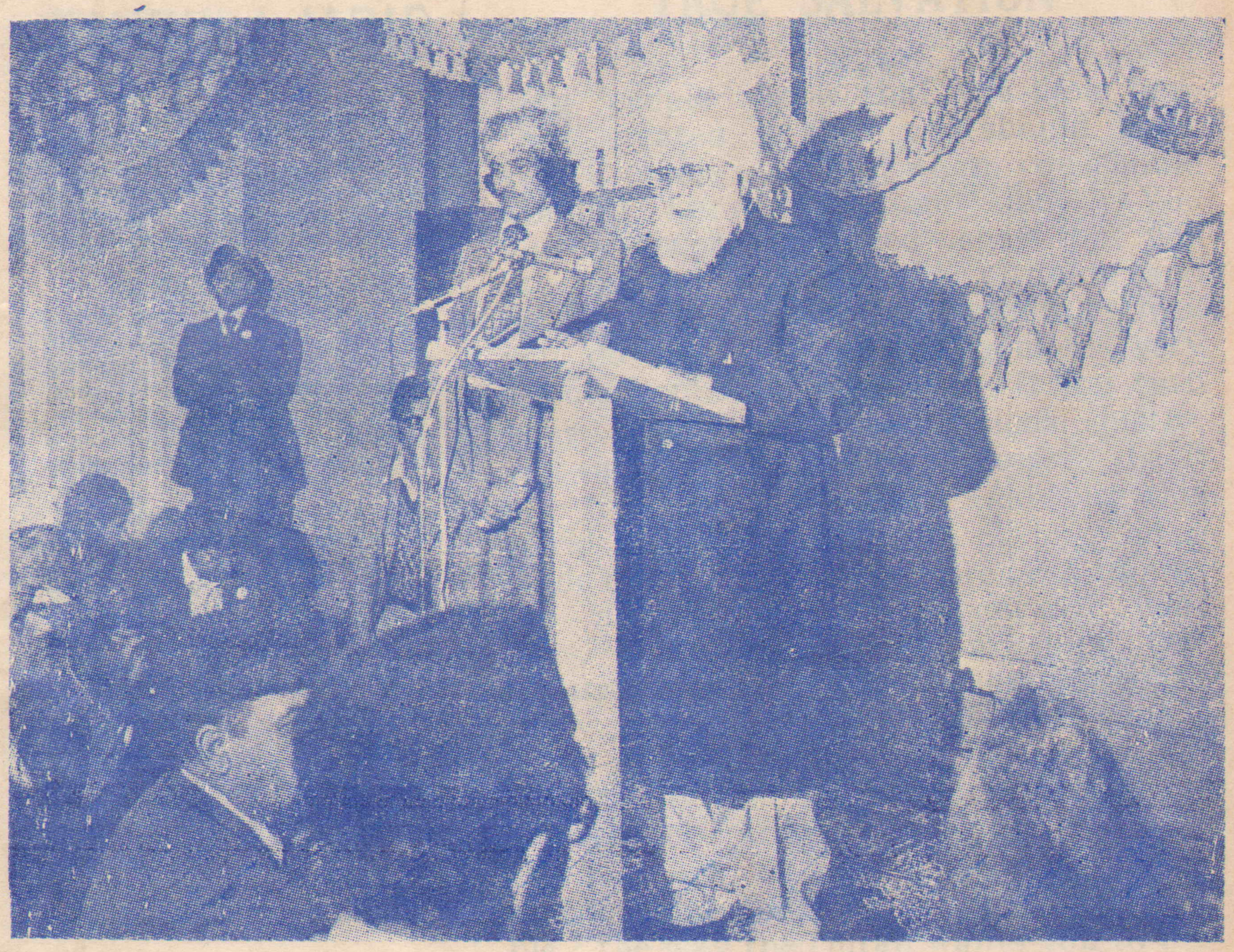
New Mosque opened in Britain

During his last year's visit of Europe, Hazrat Mirza Nasir Ahmad, the Third Successor of the Holy Founder of the Ahmadiyya Movement in Islam inaugurated a new mosque at Huddersfield, Northern England. The mosque serves as a missionary centre for the propagation of Islam. Ahmadiyya mosques already functioning in Europe are in London, Hamburg, Frankfurt, Czurich, The Hague, Copenhagen and Goteborg. A scheme for building a mosque in Oslo is also under way.



حضرت مرزا ناصر احمد خلیفۃالمسیح الثالث نے گذشتہ سال اپنے دورہ یورپ کے دوران ہڈرز فیلڈ شمالی انگلستان میں ایک مسجد کا افتتاح فرمایا۔ احمدیہ مساجد اشاعت اسلام کا مرکز ہیں۔ اس سے پہلے یورپ کے مندرجہ ذیل شہروں میں احمدیہ مساجد موجود ہیں۔ لندن۔ ہمبرگ و فرنکفرٹ (جرمنی) زیورک (سوئٹزرلینڈ)۔ دی ہیگ (ہالینڈ)۔ کوپن ہیگن (ڈنمارک)۔ گوٹے برگ (سویڈن)۔ نیز آسلو (ناروے) میں بھی ایک مسجد کی تعمیر زیر تجویز ہے

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

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Editor
NUR-UD-DIN MUNEER

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THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

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MALFOOZAT

TRUE SALVATION

O people ! know that you have been created so that you should know your Creator, your God whom you should worship, know, love, and obey. You must - in word and deed - show that you are aware of this, the ultimate and final purpose of your creation. Until you do so, you remain remote - very remote from true salvation. If you turn your minds inward and look justly, you can be your own witnesses. Is it not true that it is not God but this world that you worship. A huge idol-made of this world - is before your mind's eye - always, every moment of your lives. And this idol you worship. One thousand prostrations or more you make every second. All your precious time is given over to the affairs of this world. Hardly any time for anything else. Does it ever occur to you what the end of all this is ? Are you just ? Are you straight and truthful, God fearing ? honest ? humble ? the way the Quran wants you to be? year after year you never think of your God, of what you owe to Him. It is but true you have little concern with Him, the Ultimate Sustainer of all Existence.

How often do you think of Him ? or mention Him ?

Now you will quarrel and argue cleverly and say it is not so. But the law of nature—the law of God—belies you. The law tells you that the faithful are distinguished by certain signs which you do not possess. In your mundane affairs you show your understanding, your wisdom. But all your ability, your astute thinking ends where the problems of this world end. Your wisdom is never applied to problems of the Hereafter, the appointed ultimate abode of all spirits. You are happy and satisfied with this life. As if this life is for ever and ever. You think not once of the life to come, the joys of which are true joys,—joys ever lasting. What misfortune this ! You think not of—are in fact completely blind to—the most important concern of life. You are engrossed day and night in affairs with only passing significance. You know too well the moment will come on you as on others which will put an end to this life. But how insensitive are you !

Knowing all this, you devote your time and energy only to things of this world ! And your plans are pursued not with clean methods always. They include lying and cheating and voilence and so on. With your shameful crimes you think you have no need of any light from Heaven. Nay, you hate the very idea of it. You treat with contempt this message from Heaven. When you happen to mention it you do so with pride writ large on your face. Still you ask for proof that this movement is from God. I have answered this question. The answer is "Judge the tree by its fruit, the sun by its light".

I have delivered the Message to you. It is upto you to accept or reject, to heed or not to heed what I say.

(*Fateh Islam, by the Promised Messiah*)

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Monthly

Tahrik-i-Jadid

RABWAH
PAKISTAN.

Notes & Comments

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The Holy Quran

و اذ قال الله يعيسى ابن مريم ء انت قلت للناس اتخذونى و امى الهين من دون الله قال سبحنك ما يكون لى ان اقول ما ليس لى بحق ، ان كنت قلته فقد علمته تعلم ما فى نفسى و لا اعلم ما فى نفسك ، انك انت علام الغ وب .

And when Allah will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?" he will answer, "Holy art Thou, I would never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is Thou alone Who art the Knower of all hidden things; (5 : 117)

As long as Jesus was alive, he kept a careful watch over his followers and saw to it that they did not deviate from the right path, but he did not know how they behaved and what false doctrines they held after his death. Now, as his followers have gone astray, it conclusively follows that Jesus is dead, for, as the verse points out, it was after his death that he was to be worshipped as God. Similarly, the fact that this verse speaks of Jesus as expressing ignorance that his followers took him and his mother for two gods after he had left them, proves that he is not to come back to this world. For, if he were to come back and see with his own eyes that his followers had become corrupt and had deified him he could not plead ignorance of his deification by them. If he would do so, his answer pleading his ignorance would amount to a veritable lie. The verse thus positively proves that Jesus is dead and that he will never come back to this world. Moreover, according to a well-known saying of his, the Holy Prophet will use the same words on the Day of Resurrection as are put here in the mouth of Jesus, when he will see some of his followers being led to Hell. This lends further support to the fact that Jesus is dead like the Holy Prophet.

The Hadis

The Holy Prophet (peace and blessings of God be on him), is reported by Hazrat Abu Hurairah, to have said : "Whoso cheats in business and in transactions and is not at heart what he appears to be, is not of me." (Muslim)

The Holy Prophet (peace and blessings of Allah be on him) made this observation when on inserting his hand, in a heap of grain belonging to a grain merchant, he discovered that it was wet inside while, with a thick covering of dry grains on top, an attempt had been made to cover this defect. At that time his face was suffused with anger and in extreme displeasure, he told the grain merchant that cheating was

not permissible in Islam and the Muslim who practised deceit and wanted to sell rotten goods by making them up as good commodity, had no lot or part with him. He then commanded that if goods were defective in any way, their defect should be made public and then offered for sale so that the buyer may be able to evaluate them, keeping their defect in mind.

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The effect of this extremely forceful exhortation was evidenced sometime in the very charming difference of opinion that occured among his companions, when, for instance, the vendor would ask two hundred coins for his commodity but the buyer would insist that it was worth three hundred coins. But it is painful to note that many so-called Muslims of today cheat in trade without the least scruples and back their lies with oaths and indulge in excessive adulteration, so much so that even Satan, perhaps, feels outdone. Some Muslims perform Hajj (pilgrimage) also for the sole consideration of promoting their trade with their newly-won epithet of Haji. I do not say that all of them are of this type. But when a substantial number of community is involved in moral degradation of this kind, the entire mass of its people cannot get away from the stigma of ill-repute. And, in any case, the true follower of our Holy Prophet (peace and blessings of Allah be on him) is one who obeys his command and shuns every form of deceit and fraud, as, he cannot otherwise escape the operation of the warning..... .. "that whoso cheats and commits fraud in trade and other transactions has nothing to do with me".

★ ★ ★

ISLAM & JIHAD

It is alleged that Islam permits the propagation of religion by means of the sword; whereas the Quran clearly declares :—

لا اكراه فى الدين قد تبين الرشد من الغى

> "There should be no compulsion in religion for guidance has been made distinct from error, and every man can dis inguish between the two."

It permits the Muslims to fight only those people who fight them with the object of destroying Islam and compelling the Muslims to renounce it, and they are permitted to carry on the war only so long as the enemy continues the war with this object. When the latter is willing to stop the war, they must also do it, and they must not reject overtures of peace merely out of resentment and desire for vengeance, intending totally to crush the enemy and thus cause a further and useless loss of life. In the face of these injunctions can it be said that Islam permits the use of sword for its propagation? All the wars undertaken by the Holy Prophet (on whom be peace and the blessings of God) were defensive in their nature and were undertaken against enemies who had left their homes with the avowed object of destroying Islam. Is it, then, the function of a true religion to teach that if a man seeks to destroy that religion by the sword the followers of that religion should make their humble submission to and sacrifice their lives to humour his caprice? Surely, no true religion could teach such a thing! For in other words, it would amount to teaching that evil and wickedness be permitted to flourish unchecked and truth and righteousness should be sacrificed to them.

(Ahmadiyya Movement, p. 46)

Opening Address delivered by Hazrat Khalifatul Masih III at the Annual Conference held at Rabwah, 1967

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In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call down blessings on His noble Messenger.

After pronouncing the Shahadah and seeking refuge with Allah and reciting the Fatihah the address proceeded :

Dear ones who are the flourishing branches of the tree that was the Promised Messiah and Mahdi, peace be on you, and His mercy and His blessings.

May you be the recipients of numberless mercies and limitless graces of Allah, and may all the supplications that the Promised Messiah, on whom be peace, made in your behalf find acceptance with Allah, more especially his following supplication in behalf of those attending this Conference and those who had intended to do so.

May Allah, the Exalted be with all those who set out for this Conference which is held purely for the sake of winning His pleasure. May He reward them mightily and have mercy on them and resolve difficulties and remove their anxieties and distress and relieve them of all their troubles and bestow upon them the fulfilment of their objectives, and on the day of judgment raise them up along with those of His servants who are the recipients of His grace and mercy, and may He safeguard their dependents during their absence. Accept all these supplications, O Lord of grace and bounty, O compassionate One and One Who resolves every difficulty, and make us triumph through bright signs over those who are opposed to us for Thou hast all power and all strength.

In order to deserve all the prayers that the Promised Messiah, on whom be peace, offered up for those who intended to participate in the Annual Conference and the prayers that he offered up on other occasions for all of us, we must keep in mind all the responsibilities that are thereby laid upon us, especially during the days of the Conference.

First, as we attribute ourselves to the Promised one, concerning whom God said in his revelation : You are the Exalted Messiah whose time will not be wasted, it is incumbent upon us that we should be occupied all the time in prayer, for the truth is that every moment that is spent in forgetfulness of God is wasted and every moment that is filled with the remembrance of Allah is the moment concerning which it can be said that it has not been wasted but has been duly

spent. Therefore, in these days particularly and through our entire lives generally, our time should be filled with supplications in the course of which we should keep in mind our own selves, our life hereafter, our children, the other members of our families, our neighbours, our countrymen and all the dwellers of the earth. We should pray that God should strengthen our country more and more and should make it a participant in the struggle for the triumph of Islam. We should supplicate that God may prepare the hearts of our countrymen for the acceptance of the true light of the Holy Quran, may He sharpen their insight and make it clear to them that they should join us in the heavenly project initiated for the triumph of Islam.

I pray that your hearts may be purified and that all vices and corruptions and evil incitements may be removed from you, that the Satan of arrogance, vanity, self-seeking and selfishness should forsake your breasts and the ornaments of humility, selflessness and meekness should prepare your breasts for the reception of your Lord and then Allah should descend upon them and fill them with every type of blessing. May He illumine your hearts and souls with every type of light. May God cause that fountains of human sympathy and compassion should burst forth from your pure breasts and a whole world should become the beneficiary of your selfless service.

May you continue the habit of humble supplications and may your souls ever prostrate at the threshold of Allah, the Lord of the worlds and may the seeking of His pleasure and the carrying out of His Commandments always have priority over your worldly affairs.

You are the party of the Lord which has been set up for the overall triumph of Islam. In carrying out this project to its successful conclusion you will have to endure a thousand hardships and persecutions and tribulation.

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I pray that you may stand every test successfully and that you may be bestowed steadfastness by your noble Lord at the time of every trial. Devote yourselves wholly to Him and may that Compassionate Master cleanse and purify you and lift you up into His lap like dear children and open the gates of every type of bounty for you and make you the heirs of all good.

I address you in the words of the Promised Messiah, peace be on him, and say:

"If you will truly die to your own selves you will have your being in God and He will be ever with you. Blessed will be the house in which you dwell and God's mercy will descend on the walls of your house, and blessed will be the city of which such a one of you will be citizen. If your life and your death and every movement of yours will be purely for the sake of Allah and at the time of every trial and distress you will not try God and will not break away from Him but will ever step forward then I say to you truly that you will become a special people of God. Then squander not your pure capacities. If you will lean wholly towards God then in accordance with His purpose I convey to you that you will become a chosen people of God... ..Rejoice, therefore, that the field of approach to God is empty. Every people loves the world and

pays no attention to that which would win His pleasure. Those who desire to enter eagerly into this gate have now the opportunity to display their Good qualities and to be especially rewarded by God." (Alwassiyyat).

May God so ordain that the angels of heaven should convey to you the good news that Allah, the Exalted has heard your humble supplications and has accepted your meagre efforts and has opened the gates of His pleasure and His nearness for you. So arise and enter the gardens of Allah.

The Lord of the worlds has appointed a great spiritual son of Muhammad, the Messenger of Allah, (peace be on him) as the citadel of security for the present age. He alone will be secure against thieves and robbers and wild beasts who takes refuge in this citadel. May Allah so ordain, that forsaking all evil and adopting all good and abandoning the path of crookedness and treading the path of righteousness and freeing yourselves from the bondage of Satan, and becoming obedient servants of your Great Lord you may enter the strong spiritual citadel and find complete security therein.

May the hell of your ego cool down completely and may you be spared the accursed life, all the anxiety and anguish of which are devoted to the world alone, and may you and your progeny be ever secure against the poisonous effects of heathenism and atheism, may the spirit of One and Unique God dwell in you and may His pleasure be manifested in you in a special manner. May your quondam humanness be subjected to death and may you be endowed with a new holy life and the beautiful manifestation of the Nights of Decrees provide you with the full equipment of a heavenly life in this very world.

Our Lord, include us among the helpers of the Promised Messiah, on whom be peace, and safeguard us against the ruin and torment which will be the reminders of the judgment day against which Thou hast warned those who have broken away from Thee and have gone astray and have forgotten Thee. Bestow upon us complete devotion towards Thee cutting asunder all other relations and turning wholly towards Thee and turn to us with mercy.

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Our Lord, our Gracious God, extend Thy mercy to those of our brethren who are scattered all over the world for the propagation of the Holy Quran, foster their spirit of sacrifice and their piety, make effective their pens, cause Thy light to descend upon their tongues and safeguard all their efforts and their endeavours against every wile of the Anti Christ and every mischief of atheism. Our Allah, our dear Lord, do Thou so ordain that these weak and resourceless servants of Thine may succeed in winning the hearts of mankind for Thee and lay them at Thy feet. Do Thou ordain that through eternity from every dwelling and from the hearts of every one of their occupants there should continue to arise the affirmation : There is no one worthy of worship save Allah and Muhammad is the Messenger of Allah ; and every tongue should continue to proclaim Allah is the Greatest. Amen.

I shall now offer a silent prayer and you should all join me in it. Today the most urgent supplication that we can make to our Lord is that He should provide the true guidance

for mankind The world stands on the brink of a pit of ruin and knows not where it stands. May Allah bestow sight and insight upon them so that they might come to know their Creator and their hearts should be charged with His Love and they should be remorseful of their past conduct and should turn to their Lord and should all gather together under the cool shade of Muhammad, the Messenger of Allah, peace be on him, who is the greatest benefactor of mankind and should thus be secure against the torment of the fire. Put great emphasis on this supplication. You cannot conceive through what a delicate situation the world is today passing. May Allah be exalted and have mercy.

In Praise of the Holy Quran

by The Promised Messiah (peace be on him)

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English rendering by Qazi M. Aslam

The Light of the Furqan,
More luminous than every light ;
Holy the source,
From where springs this river of lights.

The Oneness of the True God,
Had all but dried ;
When suddenly from the Blue,
Appeared this spring clear.

God ! Oh Thy Furqan !
Is it a book or a whole world ?
For, nothing that we needed,
Which is not to be found in it !

Everywhere have we gone,
Tried every shop that sells ;
The blessed wine of knowledge,
No other bottle contains.

Oh, is there in all the world,
That which will match this Light ?
This light unique,
In every way, in everything ?

We thought at first,
The Furqan is the Rod of Moses;
Soon we found, however,
That every word in it is a Messiah.

They themselves are to blame,
Who will not see ;
For, This light has a glamour,
Equal to a hundred suns.

Do they live or only roll
In the dust of this world ?
Those who remained blind,
In the presence of this light ?

(Barahin-i-Ahmadiyya III pp. 274-75 f.n. 2)

AHMADI WOMEN'S ASSOCIATION
(Lajna Imaillah)

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Its Organisation, Objectives and Programmes

(Continued from the last issue)

THE first step in this road to moral excellence consists in the knowledge of morals. We must know clearly what is good and what is evil. A man is prone to do evil when he does not know it as evil. He takes it as good and is happy about it. This is especially the case with children. They have no knowledge of good and evil. Nobody has taken care to teach them about them and they have not found in their mind a clear image of good and evil. So they are not able to discriminate between them and sometimes fall in evil ways it is the duty of parents to give them a clear picture of Islamic morals and to fortify them against evil. This is the mission of the Promised Messiah and this is indeed your Mission.

The Promised Messiah has warned us against evil He has told us that salvation can be obtained only by acting upon Islam Mere outward profession cannot benefit us in any way. Our practice must conform to our preachings. The Promised Messiah brings out this point in his booklet, "The Ark of Noah". He says,

> "I repeat once more that you must not rest satisfied merely because in outward form, you have taken baiat at my hand. The outward form means nothing. God sees what lies inside your hearts, and He would deal with you on the basis of what He sees there. Lo and behold! I herein discharge my duty unto you, by making it plain that sin is a poison, do not take it. Disobedience of God is a dirty death which you should avoid. Turn to prayer, that you should get the strength. At time of prayer, if a man does not firmly believe that Allah has power over everything, except what may be contained in a previous promise, such a one is not of my community. Whoever does not shun lies and deception is not of my community. He, who is caught in a tangle of worldly greed, and never raises his eyes to things which pertain to next life, is not of my community. Whoever does not in right earnest prefer religion to worldly interests is not of my community. Whosoever does not wholly and completely keep away from every sin and every evil action, like taking wine, gambling, looking lustfully at women, dishonesty, bribery, and from every kind of illegal gratification, he is not of my community. Whoever is negligent in offering his 5 time daily prayers is not of my community. Whoever is not constantly supplicating to God, does not remember Him in absolute humility of spirit, he is not of my community. Whoever does not give up association with a bad companion, who exercises an unhealthy influence over him

is not of my community. Whosoever does not respect his parents and does not render obedience to them in things which do not run counter to the Holy Quran, and whosoever is neglectful in rendering to them the service to which they are undoubtedly entitled, he is not of my community. Whosoever does not live with his wife and her relations with gentleness, goodness and magnanimity, he is not of my community. Whosoever deprives his neighbour of the very least good in his power, he is not of my community. Whosoever has no wish to forgive the faults of those who may have transgressed against them and nurses malice against them, he is not of my community. Every man and every woman who is dishonest towards his or her spouse is not of my community. Whosoever, in any way, violates the pledge he took at the time of baiat, he is not of my community.

(The Ark of Noah).

It will be apparent from the passage which I have quoted that Islamic morals are of two kinds. Firstly which require us to do some good to others and secondly in which we are bidden to desist from harming any person. The passage also gives us a brief list of morals which we should earnestly cultivate.

To be a moral being in the right sense of the word one must be practising both sorts of virtues. But if we are not able to do some positive good to others, we should at least check ourselves from inflicting upon them an injury. That would be the least stage of morality but still it would be something good. It would certainly generate an atmosphere of peace and amity. The conflict and chaos which prevails in the world of today is mainly due to the lack of this quality in ourselves. The Holy Prophet has laid great stress on this point. He has applied the term "Muslim" to such a person who refrains from injuring other people by his hands and by his tongue.

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The assimilation of this virtue will take many forms. For instance, desisting from injuring anybody physically, encroaching upon his wealth and property, harming his reputation by publicising his shortcomings, marketing defective merchandise, giving short measure and short weight etc. All these things are iniquitous and cause disorder in this earth. Islam has denounced them all.

My dear sisters !

Let us pause here and look into ourselves. We have pledged to bring mankind back to virtue. We claim to be restorers of Faith. We preach others to become straight with God and cultivate virtues. But if some of us are corrupt how can we redeem others. There should not be any contradiction between our preachings and our practice. We should be pure in thoughts and pure in action. But are we like that ? Everyone of you should look into yourself and answer this question honestly. We should reform ourselves if we are not so.

The life of the Holy Prophet (peace and blessings of God be on him) is a model for us. He has set for us an excellent example. He is the paragon of virtue If you study his life you will be astounded with his straightforwardness. You will not find a single incident in his whole checkered career where he has said one thing and done another, or liked something for others but not for himself. There is not a single instance

like that in his whole life. We profess to be his followers. If we are true in our claim we should emulate him sincerely. There are some people who become corrupt in poverty and others who are polluted by wealth. The Holy Prophet passed through both these conditions. At one time he was extremely poor and at other he became the Master of Arabia. But neither poverty, nor untold riches tainted him. He remained virtuous in both the conditions.

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His companions also lived a plain and irreproachable life. This was the reason that the whole known world at that time embraced Islam.

But with the passage of time the mood of his followers also changed. They discarded the teachings of the Holy Quran, and began to indulge in all sorts of iniquity. When they cast the Quran into oblivion and forsook its practice all their glory and power vanished For centuries they remained wallowing in dirt and ignominy. But then the Almighty Allah showed them Mercy again. He raised among them the Promised Messiah and Mahdi to restore to them their Faith and to re-establish Islamic morals.

His primary task is to establish Islamic values of life. We claim to have pledged baiat at his hands. We should be the first to pay heed to his call and to reform ourselves. We should inculcate in us Islamic morals. If we are unable to do some good to others, we should at least refrain from harming them. According to the Quran even that stage of morality is acceptable in the eyes of God. The Quran says,

> Then those whose good works are heavy—these will be prosperous ; But those whose good works are light—these are they who ruin their souls, in Hell will they abide. (23 : 103-104)

But this stage of morality where one may refrain from harming others or do some positive good to them has to be acquired. We have to strive for it. It cannot come of its own accord. The important thing is that we make a start. Here I must warn you of a grave danger. The danger of despair and dismay. Some of us who have done some wrong will think that they are beyond reformation. This is a very wrong idea. The Holy Quran repudiates it most emphatically. According to it, it is never too late to mend. The Mercy of God is there to redeem a sinner. There is no occasion for despair. Whenever you take the road to reformation God will crown your efforts with success. The Holy Quran says,

> Say, "O my servants who have committed excesses against their own souls despair not of the Mercy of Allah, surely Allah forgives all sins. Verily He is Most forgiving, Merciful. (39 : 54)

The Promised Messiah has also given the same message of hope to sinners. He says,

> "Do not fear that you are sinners and therefore, your prayers shall not be accepted by God. To err is human. But with prayers, a man in the end overcomes himself and she s away his weaknesses God Almighty has endowed him with power to subdue his inclinations. Do you not see that the power to extinguish fire is inherent in water. You may heat it and it may become as hot as fire itself but when you will pour it on fire, it will blow it out. As the quality to put out fire is natural to water so is purity to man. Every man is endowed with a

pure soul. So you should not feel perturbed that you are a sinner and feel dismayed of your cleansing. Sin is like the dirt on a piece of cloth. When it is washed, the dirt is no more. So is the case with you. You may be an abandoned sinner, but when you cry to your Allah and ask His forgiveness, He will forgive you and purify you. He is Omnicient, the Forgiver, the Merciful."

(Al-Badar-January, 1907)

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So there is no occasion for despair. You should try to reform yourself with prayers and fasting. If you persist in this campaign you will be able to reform yourselves.

As the main theme of my discourse is concerned with our duties and obligations in relation to our fellow beings, I will mention some of the morals which everyone of us should try to cultivate.

Adal : (Justice) : Implies fair treatment of others, i.e., giving to them what is their right and taking less than is owed to one.

Ihsan : Means giving more than what one owes and taking less than is owed to one.

Thankfulness : To express thanks for any service done to one. To feel in one's heart indebtedness to the benefactor.

Cleanliness : To keep oneself clean in mind and body.

Hilm (Clemency) : Forbearance, consists in forgiving the wrong done to one and refraining from wreaking vengeance

Afw (Forgiveness) : Though capable of taking revenge forgiving the offender in the interest of his reform.

Rahm (Mercy): Showing forgiveness to others and feeling a desire to benefit them.

Esar : Sacrificing one's interests for the benefit of others.

Wafa (Faithfulnes) : Fulfilling the covenants or the promises one has made.

Taawun : To co-operate with others in doing good.

Sadaqa : To give monetary aid to the needy.

Amanat : (Dayanat) Honesty. Not taking unlawful possession of other people's property.

Sulh : Peaceableness. To live and let live peaceably with one another.

Friendship. To help ones associates in their need.

Akhuwwat : Brotherhood. Fraternity. To feel and act for others as you would do with your real brothers and sisters.

Similarly you should show respect and honour to those who are senior or junior to you. You should try to uplift them who are fallen. You should keep jubilant and inspire confidence and radiance in others. If a secret is confided to you, you should keep it to yourselves. Also you should give loans without taking interest.

There are other virtues which are closely connected with national progress. I may mention some of them.

Payment of Zakat : This is for the uplift of the poor and amelioration of their condition.

Subscribing towards national funds: All plans and schemes launched by the Centre must be subscribed to as the propagation of Islam depends upon it.

Hospitality. It is a virtue of great merit in the eyes of the Holy Prophet (peace and blessings of God be on him).

Community work : Work for the progress of the Community should be done earnestly and honorarily as far as possible.

Loyalty to the state : The Quran enjoins upon the believers to co-operate with the rulers for the good of the State.

Patriotism : To partake in the defence of one's homeland.

Sense of Responsibility : To accomplish one's task diligently.

Admission of Faults : To admit any wrong done by one and to take punishment for it willingly.

Publicity of the good : To publicise the virtues and good works of others, to abstain from publishing their shortcomings.

Dissociation from National enemies : For safeguarding against their machinations.

There are many more moral qualities which should be the distinctive feature of every believer. When we have made up our minds to reform ourselves, the first consideration will be about the means. What methods we should adopt for reforming ourselves. One very efficacious method is to resort to self analysis. First we should know our own failings and short-comings. What bad habits we have formed. When we come to know of our weaknesses, it is not difficult to remove them. Constant watchfulness and practice will help us.

We may also take some of our close friends in confidence. He may observe us and let us know of our weaknesses. We may observe our associates and see where do they fail in social behaviour. We can caution ourselves against their failings. We can learn from our enemies also. They will clamour against our lapses. We should consider upon their imputations and if we really commit some of the wrongs imputed by them to us we should try to break those habits.

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The best method for doing good and shunning evil would be to devote oneself to a deep study of the Holy Quran. The Quran relates the virtues of nations and their evils also. One should ponder over every item of good and evil. He should try to absorb the good and forsake the evil.

The Promised Messiah had brought about a real revolution in our society. Those who had the good fortune of his sanctifying company were cleansed of their moral failings. They became immune to evil. Their virtues shine with great lustre. But as time passed on and new generation took their place they became contaminated with evil. But it is natural. It happens so with the passage of time.

However, it is now our duty to provide ourselves, our children and also the new converts with education in Islamic morals. We should give priority to this issue. The companions of the Promised Messiah were changed out and out. The Promised Messiah had filled them with such a passion for virtue that they were drawn to it irresistibly. We have to imbibe the same spirit and infuse it in our coming generations also.

Our work of reformation is becoming more and more difficult. We are confronted with many malignant forces. There is materialism, atheism and communism. All of them are

exerting very unwholesome influence on our children. Satan is swooping down upon them in mighty onslaughts. Islam is being maligned and the fair face of the Holy Prophet (peace and blessings of God be on him) is painted in blackest colours. Our children are amidst these evil forces. Difficult it may be, but still it is we who have to fight them back.

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In the end I will quote a passage by Hazrat Mirza Bashir Ahmad Sahib. He has warned us in this note to beware of the decline which has started to occur in our moral and spiritual strivings. He has exhorted us to take note of it and to overcome it. Addressing the youth of the community, he says,

> "Please do read the Promised Messiah's booklet, "*Kishti Nuh*" He has set forth therein a standard for being an Ahmadi. Keeping it in view, can you say how many young Ahmadis can be taken as such ? I need not answer. You should see it for yourself and answer.

In the time of the Promised Messiah, the number of such Ahmadis was sufficient. But afterwards, by the passage of time and by the death of his companions, as is wont to happen, the situation began to deteriorate. Now the number of Ahmadis in name is very large. The spirit of self-sacrifice is going down and there are many other weaknesses which are creeping into our social fabric.

To remove such weaknesses, our Master, the Holy Prophet (peace and blessings of God be on him) has given us adequate guidance. Once when he came back to Madina, after defending himself against his enemies, he said,

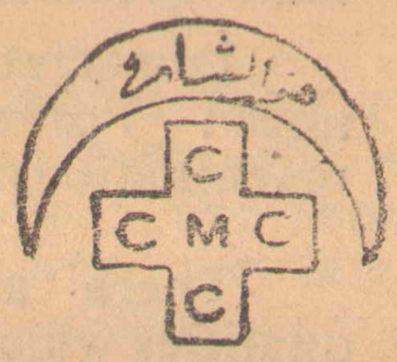
> "We have come back from Jihad-i-Asghar (the least jihad) to Jihad-i Akbar (the greatest Jihad). He meant the struggle for self reformation."

So in the present time the greatest Jihad is to occupy ourselves with the study of the Holy Quran and to try to remove our weaknesses as well as the weakness of our children. We should inculcate in them the love of Faith and prepare them for sacrificing their interests for the interests of the Faith We should prepare them to submit to the Quran, to the Holy Prophet, to the Promised Messiah and to the Khalifatul Masih. We should make them servants of humanity and we should make them cultivate the Islamic morals. May it be so. Ameen.

هو الشافی

لکل داء شفاء

(تلخیص حدیث نبوی)



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Ghanian Ahmadiyya Annual Gathering

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by Abu Hasan

The Annual Gathering was to be declared open on the 6th day of January, 1977. Yet days before that date, Ahmadis had already started converging on Saltpond. It was a moving scene. Ahmadis in their teeming numbers clad in white flowing robes, quite a few in smart Western attire, moving briskly and in an orderly manner to the conference site, confidently chanting poems that showed their love for the Holy Prophet Muhammad, on whom be peace, and their faith in the final victory of Islam.

Representing all the circuits and regions of the country, the participants spoke different languages yet were bound together by ties of common brotherhood through Ahmadiyya, the true Islam. There was hand shaking, there was embracing, there were greetings of peace! No fighting over Imamship and no crossing of swords over the division of sacrifices collected!

They came in such large numbers that hotels and private homes had to be supplemented with spacious tents specially erected in an open park, to house the participants.

Both the *Lajna* and the *Khuddam*, (the Ahmadiyya Women's Association and the Ahmadiyya Muslim Young Men's Organization) deserve praise for doing whatever was humanly possible to ensure the comfort of the *guests of the Mahdi*, on whom peace.

Time seems to fly. It is already 6th January! The arrival of the Central Regional Commissioner, Lt. Col. E. J. Dawuni, the Guest Speaker, is announced and the Amir and the National President walked to his car to welcome him to the 51st Annual Gathering of the Ahmadiyya Movement in Ghana.

The conference place had been well decorated with flags and buntings which bore Quranic verses and prophecies vouchsafed to the Promised Messiah on whom be peace, about the spread of his message to all parts of the world.

The Regional Commissioner was led through a magnificent gate which bore the Ghana colours of red, yellow and green with a beautifully and artistically written 'welcome' in Arabic, English and Akan.

Having inspected the guard of honour mounted by members of the Ahmadiyya Muslim Youth Oragnization in their smart uniforms with black and white neckties to match, the Regional Commissioner was introduced to members of the Executive Council of the Ahmadiyya Movement, elders, doctors and Headmasters of our medical and educational institutions.

For the first time the flags of Ghana and Ahmadiyya were to be hoisted before the formal opening of the conference. First a portion from the Holy Quran was recited followed by an Arabic poem of the Promised Messiah in praise of the Holy Prophet Muhammad (peace and blessings of God be on him). As the poem was being recited, the Regional Commissioner

slowly and with due reverence to the nation which the flag symbolized, pulled the string of the flag until it had completely been unfurled. The Amir then unfurled the Flag of Ahmadiyya and thus ended a very solemn ceremony of a most blessed convention.

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The Regional Commissioner accompanied by the Amir, the National President and the General Secretary walked slowly to the dais and still standing, Muall'm Sufyan of Wa led all the participants in chanting *laa illaha illallaaho Muhammadur Rosulullah* i.e. There is none worshipable but Allah and Muhammad is His Messenger. The spiritual vibrations that the solemn chanting of the phrase aroused in the participants are better felt than described !

Then came the Opening Address. The Amir Maulawi A. Wahab Adam, after rendering thanks to Allah for having enabled His servants to assemble in His name reviewed the activities of the Ahmadiyya Movement both at home and abroad. Mention was made of the construction of the Sweden Mosque, the introduction of Ahmadiyya in Poland, the conversion of the sons and daughters of Yugoslavia to Ahmadiyya, the publication of the Yoruba translation of the Holy Quran, the tour to Europe and America of Hazrat Khalifatul Masih III and finally the successful Annual Gathering held at Rabwah.

At home, the Movement was shown to have made all round progress. There was increase in our financial contributions ; we had opened and sustained two more Regional centres ; we had set up a modest but efficient printing press ; we had almost completed the publication of the English and Fante translations of the Holy Quran ; we had successfully participated in the International Trade Fair held in Accra ; we had set up farms in response to the Government appeal, and had expanded our hospitals and Secondary Schools ; Conversion was going on at a brisk pace so was the construction of mosques ; the first National Rally was held of our youth , our schools' administration had been reorganised with the appointment of full time General Manager at last but not the least Voluntary Preachers were for the first time organized into an active preaching force for Islam.....an impressive record !

Having thus reviewed the activities of the Movement, the Amir went straight to the theme of the conference : *Identification of Contradictions in our Society*. Here there was no mincing of words. The Amir was forthright :

"The problem of this country is moral rather than economic", he declared. "It would be unwise therefore to slaughter morality at the alter of economic expediency".

The Amir of the Ahmadiyya Movement in Ghana also pinpointed some of the contradictions in our society :

"The tragedy of the developing countries, including ours is that, we follow the social concepts of advanced nations in blind imitation, with the result that problems which were hitherto unknown to us now threaten to swallow us up.

The theme of this gathering is identification of Contradictions in our society.

Here is our country (Ghana) where we have accepted hard work as a concept of life. Yet we encourage game of chance and even give licenses to people to forecast lotto, (a

(game of chance) The result is our offices and factories are converted into lotto houses where able bodied people spend greater time on lotto calculations than on productivity.

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Here is a country where we need every pesewa (Ghanian coin) for the full development of the finer senses of man and for productive and useful ventures. Yet we agree to spend collosal sums of money in setting up breweries with harmful effect on our society.

We have accepted social justice as guiding principle. Yet, despite the fact that everybody has a father but not all people have uncles, our society approves of maternal inheritance with the result that uncountable number of children and widows are unjustly deprived of their rightful inheritance.

We condemn prostitution. Yet philosophy of our society seems to be "one-man one wife but any number of mistresses!"

We complain of lack of means to give medical attention to our sick. Yet our society can afford to spend huge sums of money on funeral celebrations.

We disapprove of begging. Yet our society seems to have institutionalized begging in the form of *Christmas Boxes*.

We want to eradicate hoarding, profiteering, smuggling, as well as bribery and corruption. Yet we are slow to pass stringent laws which alone can serve as effective deterrent to the perpetrators of these crimes. Our national newspapers have had cause to lament the fact that minor offences are severely punished while very serious offences are comparatively lightly punished."

The following day the *Ghananian Times* did not only carry the news of the conference, it also commented editorially: "For how long the opposite of what is known to be acceptable and healthy should continue to be practised is a question that demands a categorical answer. This answer, we respectfully submit, is embedded in the suggestion offered yesterday by the leader of the Ahmadiyya Movement when opening the 51st annual Gathering at Saltpond."

Other popular journals like the *Daily Graphic* and the *Weekly spectator* also carried stories of the conference under bold headlines. Due coverage was also given by the T.V. and radio.

For three days Ahmadi Muslims said *Tahajud* (midnight prayer) beside the five obligatory prayers, listened to spiritual discourses, renewed their faith in the final triumph of Islam and offered in sacrifice almost double of what was offered in financial sacrifices last year to prove to our detractors that opposition or no opposition Ahmadiyya continue marching on.

This year's Annual Conference was attended by remarkably large number of non-Ahmadi Muslim Imams. They came from Asokore, Kumasi, Tema and Accra. They must have watched us pray, recite the Holy Quran, talk of Islam, the Holy Quran and the Holy Prophet Muhammad, on whom be peace, and seen our faith in Islam through our preparedness to sacrifice our all in the way of Allah.

For instance there was this young man who brought out all the money that was on him and offered it all.

He only asked to be given c10 00 out of it to be used to buy petrol in his lorry to convey him back home. When the amount was counted, it was nearly c2,000.00 !

Our non-Ahmadi Muslim brethren must have watched all this and said to themselves : Are these the ones we call *Kafirs* ?

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This year, we were honoured by our Sister Jama'ats in Nigeria. Sierra Leone and also the United States of America whose delegates attended our Conference.

Nigeria was represented by M.A. Salam and Alhaj Sharif Amin, Sierra Leone by Kalon and U. S. A. by Mrs. Ayesha Hakeem.

They inspired us with their account of the progress of their own Jama'ats and reassured us that Ahmadiyya is spreading fast everywhere. Praise be to Allah.

An important feature introduced in this year's conference was the presentation of Certificates of Distinction to outstanding members of the Movement who had rendered unstinted service to the Movement and played a leading role in its progress.

The Award Committee had recommended that the first *Certificate of Distinction* should go to Alhaj Muhammad W. E. Arthur and Alhaj Mumtaz Arthur, both Presidents of the Movement.

Others who had the distinction of being presented with the Certificates were Alhaj Hasan Attah, M.B.E. and Alhaj Tahir Aiyee, Ashanti Regional Chairman, and former Greater Accra Regional Chairman.

Imam Khalid and Muslim Mumin of Wa, Alhaj J. E. Adam, all pioneer missionaries of the Movement, Papa Saleh Circuit Rais of Kumasi, Papa Muhammad Gyasi Circuit Rais of Adansi, and Papa Ahmad Opoku, Regional Miscellaneous Affairs Secretary for the Brong Ahafo, were also honoured with Certificates of Distinction for their unique contribution to the progress of the Movement in Ghana.

Men and women delegates and the distinguished recipients themselves wept tears of joy as the citations were read by the Amir before the mammoth crowd.

The honour was unexpected and had come as a surprise to all.

It was a re-assurance to them that their sacrifices in the cause of Islam had been recognized. May Allah reward them all.

The final session of the conference witnessed speeches which are variously described as "powerful", "inspiring" and ' elating".

The President made a passionate appeal to our missionaries to realise that the world was thirsting for the message of Islam and that they should double their efforts in its propagation.

The Amir exhorted members to have implicit faith in Allah and continue to move ahead towards the realization of the goal of Ahmadiyya which was the final triumph of Islam.

Saltpond had witnessed three blessed days of prayer and sacrifice !

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Drawin's Theory in Regard to the Birth of Man

An extract from Seir-i-Ruhani (English : Spiritual Journey), by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Second Successor of the Promised Messiah peace be on them). *English rendering by A. Q. Niaz.*

In the 19th century, when a great deal of thought came to be given to the question, and research studies were made in the light of the modern sciences, Darwin put forth a theory in regard to the emergence of man, which boils down to this that (1) man has come into being on the basis of Evolution, through a long process ; that he had not reached his present state all at once ; that the idea, as presented in the Bible, that God, suddenly, in a moment, brought into being a creature of the shape and form of man, is not correct ; that the evolutionary process which produced man in the present form probably took millions of years. (2) The second main point in Darwin's theory is that man had evolved from lower forms of animals ; that at first there were only small animals to be found in the world, which were followed by higher and ever bigger ones ; that one among these several kinds of animals finally developed into man as we know him. But he said that the particular animal which developed into man at one stage of the story of life has now become extinct, so that this link in the chain has been lost, though it can be maintained that a better developed form of that animal—the missing link—is represented by the monkey.

Modren Research

More recent research, which is supported by Professor Jones and Professor Osborne, tends to conclude that though man has developed through an evolutionary process, but he had branched off from the other animals at a much earlier period, since which time he had been developing on independent, exclusive lines, as compared with the other animals. In other words, man did not branch off from some kind of ape, as Darwin held, but a long time before, in the history of the development of animal life.

The Quranic view in Regard to the Birth of Man

The first passage 1 would take up from the Holy Quran to throw light on this question is from Sura Nuh. It runs :

> What is the matter with you that you expect not wisdom and staidness from Allah.
> And he has created you in different forms and different conditions.
> Have you not seen how Allah has created seven heavens in perfect harmony,
> And has placed the moon therein as a light, and made the sun as a lamp ?
> And Allah has caused you to grow as a good growth from the earth,
> Then will He cause you to return thereto, and he would bring you forth a new bringing forth.
> (71 : 14 19)

A close paraphrase of this passage would be : O ye human beings, what is the matter with you that you fail to comprehend that Allah does not do anything unless there is some

great wisdom, some great purpose underlying it. In regard to yourself you are not prepared to tolerate the assumption at any time that you do things without any aim or purpose in view. Then why are you so prone to assume any purposeless activity on the part of Allah, the most Wise, the All Knowing ? Why do you jump so lightly to the thoughtless conclusion that He created man aimlessly, without any point or purpose in view? What is the matter with you that you fail to grasp this so manifestly evident Truth that your creation has not been the result of a random, sudden impulse, materialising in an instant; but represents wise planning and deliberate execution in a succession of stages, from one point to another. Do you not perceive that Allah has created the seven heavens in perfect harmony with each other; that similarly he has created the moon and sun; that one of the stages through which you have passed was this that He produced you from the earth, in a kind of slow growth, and then took you to the point of perfection where you now stand ?

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Stages in the creation of man

This is the description given by the Quran of the origin and emergence of man. Evidently, therefore, the law of the evolution working in the universe, which Europe claims credit for having discovered, was thus clearly portrayed by the Holy Quran more than thirteen hundred years ago, when it said it was not correct to hold that man was created in an instant, in the form and mould, mentally and physically, in which he is found today; that God did not kneed a quantity of clay, shape up a figure from it, then breathed into it life, so that it become the first man. No, you have reached this stage after passing through many intermediary stages; and in this gradual development, man's origin was on this earth, and from this earth—"Allah caused you to grow as a good growth from the earth".

It is however, peculiarly distressing to note that present day popular Muslim belief has lost sight of both of these crucial points, namely, that man's creation and emergence was not something that took place in an instant, and that he was created from this earth and on this earth. For popular Muslim belief has come to have it that, to begin with, man was created in the paradise in heaven, from which place he was later flung down on this earth. Over a large section of the people it is also generally believed that Allah has a large bag full of souls, from which he releases these from time to time, singly and as these souls are released, they take birth as human beings. In the face of the prevalence of such foolish fancies, it almost begins to appear that the popular Muslim mind, through some irony, is peculiarly bent upon holding views especially in contradiction of things stated clearly in the Holy Quran.

Started from Nothingness or Non-Existence

The next point brought out by the Quranic version of the story of the creation of man is that the first stage was a condition of non-existence, or nothingness. A hot controversy prevails as to how the world started, how it came into existence, The Arya view is that the matter, from which the universe has been shaped, is eternal: What God did was no more than this that He brought Soul and Matter together into a close relationship, and that is how man came into existence. The Holy Quran repudiates this belief. According to the Quranic view Matter too is not eternal, but a creation of God from

a state of non-existence, and then man was created. Says the Quran.

> "Does not man remember that we created him before when he was not?" (19 : 68)

Human birth now takes place from the seed of the male The creation of man mentioned in this verse, however, is the first original creation of the species, or the First Man, long before the present stage of human existence. But it is to be carefully noted that the Quran does not say that Existence was created *from* non-existence: What it says is this that prior to the stage where Matter and other things came into being, there was a stage when nothing existed.

Second Stage

From the Holy Quran it appears that the second stage in the creation of man was a state of existence when the human body was there, but the brain, or the active faculties of the brain which distinguish a human being from the lower animals, were not there, operative or active, as later they came to be. There was, so to say, a human body, but not yet a human being - in other words, the physical human body, minus the evolved and perfected human brain or mind. We are not in a position to say whether in this stage he was a kind of rock formation, or a kind of plant: but we can say, at any rate he was not an animal yet. The Quran says:

> "There has certainly come upon man a period of time when he was not a thing spoken of". (75 : 2)

In other words, there has been a stage in the history of man when his body so to say, was in existence, but it was not *mazkur* i.e. it was not remembered, not aware of itself, lacked conciousness at the time, and was not capable of recognition. He had a sort of being, but without conciousness and intelligence, not aware of itself, or of other things. Nor had it any knowledge, for all these things are qualities of the brain, or what is called the mind.

Third Stage

The third stage in the evolution of man was reached when he attained to a state of being where reproduction of the species began to take place through the seed of the male, planted in the body of the female through sexual intercourse. From this point onward occurs the almost infinite variety of individual human temperament. Among animals there are vatieties not characterised by sex. Allah says in the Quran that a stage came in the course of the evolution of man when he developed into an animal characterised by sex, divided into males and females when his procreation began to take place through the seed of the male, which quality is a characteristic of the higher forms of animal life. Then the stage which came next was when his procreation began to occur from a *nutfatin amshagin* from the male sperm drop embracing a combination of a number of elements. Says Allah in the Holy Quran.

> "Indeed we have created man from a mingled sperm-drop, that we might try him, so we made him hearing, seeing" (75 : 3)

From this stage his procreation began to be compounded from many elements, for his role in the universe was to be many sided, which necessitated that he should possess a wide range of qualities.

Fourth Stage

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The fourth stage came when

the human brain reached perfection, characterised by a higly developed form of awareness and intelligence. From *sami* and *basir*, capable of hearing and seeing which qualities are also to be found in the lower animals, he became *Sami* and *Basir* capable of exercising his intelligence to a point where, through a sustained spirit of inquiry and search, inference and invention came within the range of his faculties. Here he rose one very distinct step higher than the other forms of animal life, an animal capable of sustained thought and speech.

These links in the chain of the various stages. The intervening periods between the emergence of these links have not been clearly brought out by the Quran, for this Book is not a scientific treatise on the subject. The Quran refers to these matters where necessary for bringing out a point of moral or spiritual truth, leaving the filling in of the gaps to the human mind. That there are other links too in the chain of human evolution, is gleaned from other passages. For instance we read ;

> "And Allah created you from dust then from a sperm drop, then he made you pairs" (35 : 12)

In a verse quoted earlier, it was said, "And Allah caused you to grow from the earth, a good growth", while here it is said, "Allah created you from dust", then "from a sperm-drop", and the remaining links have been omitted, till "He made you pairs" i.e. a being capable of living in social units, which point forms the stage of the emergence of what we call human civilization and culture, with a system and an order of life.

In another place I shall explain why I hold that in its narration the Quran leaves some links unmentioned. For the present I stick to elucidation of the point under discussion.

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Meaning of Azwaj

Azwaj here does not refer to division into male and female, for mention of creation by means of a sperm drop has already covered that point. "Then He made you pairs", coming after sperm-drop, necessarily has to be interpreted to mean something beyond the emergence of sex. In Arabic the word *zauj* also means 'kind' or 'variety', or complimentary groups ; and this is the meaning implied here. When the human mind developed to full, and a variety of temperaments emerged, individuals began to evince leanings towards, or away from, certain other individuals in touching their world, in their circle of activities. This gave rise to the emergence of social units, on this or that basis, family groups, or combinations of individuals well disposed towards each other.

The story of the evolution of man, which emerges thus, can be summed up by saying that at first what is now the human being was only a clod of earth, some kind of rock formation, so to say. After some intermediary stages, which the Quran has left out, he reached a stage where he became a kind of animal growth, divided into male and female, procreating through sexual intercourse, Then again the Quran leaves out some intermediary stages until man emerged as a social being, divided into several groups, which sprang from a variety of mental, physical, or economic affiliations. This is the point where the story of human civilization begins.

Among the stages in the evolution of the human being, one is where the dust in question, or the dry bit of earth, or clod, or rock, came to mingle with water. This mingling of the dry bit of clod with

water, which resulted in a kind of 'life' being born in it, is mentioned in the Quran in the following words :

> "And we made from water every-thing living. (21 : 31)

At another place the Quran says :

> "He Who has made perfect every-thing He has created, and He began the creation of man from clay." (32 : 8)

The word in the text we have translated as 'clay' is *tin*, which means earth mixed with a quantity of water that makes it adhesive in itself. According to the Quranic version, thus human life originated in a substance which was a mixture of earth and water, which, in the course of ages, has developed into the exquisite being called man.

Proof of the fact that the Quranic account in places omits to mention some of the links comes to hand when we ponder over the various texts with a bearing on the question. In the verse quoted above we are told that an early, initial stage in the evolution of the human being was when he was given a particular form from wet earth. After that came a stage when the human being began to be procreated through a function of the sex organs of the male and female of his progeny from an extract of an insignificant fluid". (32 : 9). In another place, "Did we not create you from an insignificant fluid, and we placed it in a safe place." (77: 21, 22) These verses indicate very clearly that man's origin in dry earth, or rock, was one stage, which, from step to step, passed through a state when it was mixed with water, which mixture developed a rudimentary kind of life the distinct human species, or the organism which developed into it, to be more correct, comes into the picture when the procreation of this form of life began to occur through a functioning of the sex organs developed in the male and the female. That of the earth or clod. or rock state is one stage ; that of earth mixed with water is another ; and that where procreation begins to take place as a result of the growth of sex yet another All these stages represent different periods of time, of which the duration can at best be only vaguely conjectured or imagined.

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A General principle mentioned in the Qur n in regard to the creation of man

Again, a general principle in regard to creation of man the Holy Quran mentions in the following words :

> "And that to thy Lord do all things ultimately go ; and that it is He who makes men laugh and makes them weep ; and that it is He Who causes death and gives life, and that He creates the pairs, male and female, from a sperm-drop when it is poured forth ; and that it is for Him to bring forth another creation". (53 : 43-48)

In other words, the Quran says : Look, your creation, your beginning, started at the hands of Allah ; and your end also lies with Him. Your state of being is like an arc with a diameter at the base. When this arc is bent as far as it possibly could go, the two tips would come together. From the point where you stand, if you start walking in the direction of your origin, you will reach a point where there would be nothing but Allah at the back of the entire universe : while if you start walking in the direction of your ultimate end,

curious to find out where man goes, you will again reach a point where once more there wauld be nothing but Allah In other words, the creation of man started from Allah, and his end also lies with Him, the chain of causation, becoming finer and finer still, ultimately reaching Allah in the final resort.

From the verses quoted above, the following conclusions flow very clearly : 1) The material from which man has been created is not eternal. It was created by God (2) Man's creation involves an evolutionary process, extending over a long stretch of time. It is not correct to hold that his creation was an act which was completed in a moment. (3) Man was created from an origin which was distinctly his own exclusively of other forms of creation, animal or otherwise. The idea is not correct that he has evolved from some species of monkeys or apes, as visualised by Darwin (4) In the evolutionary stages through which he has passed one was that of something akin to stone or rock. (5) After that he passed into a state of animal life, but intelligence had not yet been born in him, though he moved about, drank and ate, like other animals. (6) Then intelligence was born in Him, and he became a vocal animal capable of speech and communication. (7) The final stage in his progress as a living individuality came when he devised a system of life and started on the road to human civilization and culture. Instead of each individual living for himself, as in the case of other and lower animals, he began to work in co-operation with others of his species evolving a system and a law of life.

All these stages can roughly and readily be reduced to four divisions : the lifeless rock stage ; the living stage, but without a higher brain ; the stage of intelligence ; and finally the stage of a civilized being. And evidently, only the last two can, really speaki g, be called states of a human existence. When as yet not gifted with intelligence, he was no more than a kind of animal. Of course, right from the start, it was the Divine Plan to make him into civilized being ; but in any case intelligence had not yet taken birth in him, and he could not properly be called a human being. His condition at the time could be said to have been somewhat similar to the embryo still developing in the womb. In essence the child in the womb is essentially a human being, but, at the same time, through incomplete development, it is far from a human entity, frail, incapable of maintaining himself, much less of a sustained development independently, all on his own. Similarly, in the case of early man, he was in essence, a man, though he he had not yet developed to the stage where he would begin to deserve the name. He had not yet acquired the qualities which raise him above other animals, and he had not acquired intelligence, which was to set him on this road. When he developed intelligence, he began to deserve being called a man, but even then he did not as yet deserve to be called a rational and human being, for these names demand something more than mere intelligence : they demand a rational, systematic, and ordered way of life, which is the goal aimed at in the creation of man. I would therefore divide the early history of man into two Eras : a) in the course of which he acquired intelligence and b) when he made proper use of these faculties and started to develop a systematic and ordered way of life.

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